

**BI ALL MEANS:
THE TROUBLE WITH TONG ZHI DISCOURSE:
BEYOND QUEER LOOKS IN
THE EAST IS RED AND *SWORDSMAN II***

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Abstract of Thesis

BI All Means: The Trouble with Tong Zhi Discourse:

Beyond Queer Looks in

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This research examines bisexuality and the philosophy of bisexual bodies. I understand body as both corporeal reality and embodied subjectivity, in relation to their political and cultural implications in particular contexts. This research aims to be a comparative cultural analysis of bisexuality, in the feminist, lesbian and gay, and queer studies (and the pertinent political movement) of the English-speaking world and the feminist and tongzhi discourses (and the pertinent political movements) of Hong Kong. This thesis therefore is not simply an academic research that is supposed to be circulated in the academia. It also appeals to readers from local activism and those who are concerned about the feminist and tongzhi movements in Hong Kong.

This investigation aims at accounting for and recounting the

inadequate and oppressed cultural and political space for representing and visualizing bisexuality. Thus, this research challenges the binary oppositions concerning gender (male and female), sexual orientation (heterosexuality and homosexuality), corporeality (mind/body split), and other dichotomies constructed on the basis of this thinking logic. By reexamining these notions both in the English-speaking world as well as in Hong Kong, it is a preparation for a wider comparative framework to articulate *differences* beyond the mono and negative attitudes towards sexuality, especially in Hong Kong. Bi, instead of remaining mute and presenting itself as absent, can be articulated through new and creative means that are both local and practical.

In this thesis, looking into the two films, *Swordsmen II* and *the East is Red*, is a tactical design to investigate issues of representation and visibility. Rather than simply a content analysis of films and an exercise in film criticism, this design sets out to extend toward other vital problems of identity politics and subject matters of identifications. It is also a beginning for further discussions about tongzhi and its discourses, as well as the complex relations among tongzhi, bisexuality and feminism.

Hence, this research also focuses on the local tongzhi discourses. By means of this, I explore new paths for discussing bisexuality, as well as other "different" choices of sexuality, along multiple points of intervention into erotic injustice and sexual oppressions. Finally, this research attempts to suggest possible solutions to the straightjacket of ones' own sexed bodies and "lived" bodies, through heterogeneous and multiple conceptual frameworks that are practical, progressive and radical for reconfiguring feminist thoughts in Hong Kong.